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THE
Youth's Repository
OF
CHRISTIAN KNOWLEDGE.

MARCH, 1813.

[No. 1.]

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No. I.

THE YOUTH'S REPOSITORY
OF
CHRISTIAN KNOWLEDGE.

LESSON I.

The Editor's Address to Parents.

THE Editor of this work designs to set forth, in the following pages, a selection of lessons adapted to the various capacities of the young, and calculated to assist parents in the work of Christian instruction. He hopes, by entertaining the imagination with scriptural images, to enlighten the understanding with divine truths, and thus to prepare the heart for the influences of the spirit of holiness.

The piety of children is generally estimated at too low a rate. Knowing them to be immature in their judgment, we are inclined to think that the time of attempting, in good earnest, to instil religious sentiments and principles, has not yet arrived. Under this persuasion, we either defer the work too long to be effectual; or we enter upon it in so light a manner as to cause an impression that religion is of little consequence; or we are so formal and uninteresting, as to create an early disgust to religious instruction.

While we avoid moroseness and sanctimony, we should aim at a manner that is *serious*, and at

the same time, *tender and engaging*. The deportment of parents towards children ought to be such as to inspire them with reverence and love. For, in the necessary process of Christian education, these affections are to be transferred from things *visible*, to the things *invisible*. If we love not our brother whom we have seen, how can we love God, whom we have not seen? If we do not love and fear our parents on earth, how shall we learn to revere and love our Father who is in heaven?

As long as we are in the body, the invisible things of God can be understood only by the things that are made. "We see through a glass darkly." The word of God reflects such a light from the objects of the *sensible* world as enables us to apprehend, though with some obscurity, the truths of the *spiritual* world. The basis of a religious education is therefore to be laid in "things earthly."

This first part of the work we can hardly commence too early. If this be well done, the superstructure can be carried on in order; if it be not done at all, the child grows up into a perversity of character, which almost excludes the hope of genuine reformation.

It was predicted of John the Baptist, that, preparatory to the introduction of the Gospel, he should, by his ministry, "turn the heart of the fathers to the children, and the heart of the children to their fathers." An increase of parental and filial affection is a favourable omen, both to civil society, and to the church.

That "every house is built by some man," the child knows from his own observation; but that "he who built all things is God," the child would not, of himself, discover: this he must be taught

either by his parents, or by others acting in the place of parents. Indeed, if he grows up in the midst of an enlightened people, he can hardly avoid having some general ideas of God and of religion: but the religious affections of the heart, such as fear, love, and devotion, have their foundation in the family discipline and attachment. In common cases, there must be *natural* affection, before there can be *religious* affection, and also *natural* knowledge before there can be *spiritual* knowledge.

When the child manifests a considerable degree of reverence and love for his earthly parent, let him be taught to fear and love his Father in heaven, and to regard Him with devotion, as often as he repeats the Lord's prayer. When he comes to understand that no house can possibly have made itself, let him be instructed that the world itself has a Maker, and that on him we are dependent for life, breath, and all things.

In this way, the outlines of religious affection are drawn upon the heart: these must be filled up, and the piece perfected, by subsequent discipline and instruction. The impression should daily be renewed and strengthened, and the duties connected with it clearly pointed out, and firmly but tenderly enforced.

In the common employments of life, preparatory instruction is generally deemed requisite; but there are some who seem to suppose, that the religious principle will spring up of itself at some appointed season, or be inspired of Heaven without the use of means. But ever since the age of miracles, a Christian education ought to be so thorough as to answer in the stead of conversion; or rather, the work of conversion is now left to education.

Without thorough instruction in the first principles of religion, persons who think themselves great saints, may hear sermons for years, without much progress in spiritual knowledge, certainly without knowing any thing as they ought to know. A man who has never learnt his letters, may perhaps be much entertained with a course of lectures on reading ; but he can never become a good reader, till he submits to be taught the alphabet like a child.

Persons superficially instructed, are liable to be carried about by every wind of doctrine. Only figure to yourselves a preacher, who is himself but half learned, preaching sudden conversions and miraculous illuminations to an uninstructed congregation, and working up both himself and them into absolute frenzy ; and you will thus gain some apprehension of the danger of neglecting the religious instruction of youth. Instead of being *converted* to Christianity after they come of age, they ought to be *brought up* in the nurture and admonition of the Lord. Then, should they unfortunately go astray, there is hope they may feel the force of early impressions, and be brought to repentance and amendment.

Fathers and Mothers ! should these lessons be found of some use in the work of religious instruction, and receive your approbation and support, they will probably be continued. The Editor is desirous of the countenance of parents : but he wishes the *Repository* may be considered by children and young persons as *their* property. He thinks, that should the children be *indulged* in subscribing and paying for the work themselves, a laudable zeal might be excited among them, which would promote the success of the publication.

That your children may have the benefit of a

truly Christian education ; that they may rise up and call you blessed ; and that they may be wholesome members of society, and burning and shining lights in the Church, is the fervent prayer of the Editor.

LESSON II.

The Editor's Address to his Readers.

MY young friends, it is my intention to provide for you a course of reading on the word of God, the church of God, and the duties of the Christian life. That you may be prepared to read with fervency of spirit, I will endeavour, in this address, to stir up your minds with the importance of remembering your Creator in the days of your youth.

Jehovah made man in his own image, that we might be capable of the exalted happiness of living to his glory. Remember Him therefore with pious gratitude : abuse not the faculties he hath given you ; and since, in your fallen nature, you are ruined creatures, seek to be "created anew in Christ Jesus unto good works," that you may "glorify your Father which is in heaven."

Our Creator continually preserves us in existence. Should he cease to uphold us, it would be instant destruction ; for in him we live, move, and have our being. He alone is able to preserve in our souls that spiritual life, which is begotten in us by the word of his grace. Remember Him therefore, with fervent devotion, as your Preserver.

As you continually owe your life to him, you are accountable to him for the manner in which you spend your life, and therefore you ought to keep his commandments. He knows what line of conduct will best promote our true interest in this world and the next ; and he has given us his word to direct us in the good and the right way.

How shall you, that are young, preserve yourselves

from the pollution and misery of sin, but by ruling yourselves after that divine word, which shall judge you at the last day? Read the Bible therefore with devout attention, that you may understand the truth; and with fervent prayer, that God would direct, sanctify, and govern, both your hearts and bodies, in the ways of his laws, and in the works of his commandments.

When you are tempted to do or say any thing that is evil, remember your Creator, for it would offend him. When you are alone, do not think you can do wrong without being seen: remember your Creator, for all things are naked and open in his sight. Presume not even to *think* wickedly, for your very thoughts are known in heaven.

Every night and morning, remember your Creator to pray to him. In the dark watches of the silent night, he preserves you, for he neither slumbers nor sleeps. In the bright hours of the busy day, he defends you from many evil accidents, which would destroy you. To forget him therefore would be shameful ingratitude. But how can you be said to remember him, if you never pray to him?

When you want food or clothing, you speak to your parents, and they supply you. When you pray, you speak to God: he will give you that spiritual nourishment, and that clothing of righteousness, which he has provided for "the children of grace."

Every Lord's day, especially, remember your Creator: it is his time, not your own: you must spend it in his service, not in affronting him by profanation and disobedience.

On this sacred day, the new and spiritual creation should make regular progress in your hearts, that you may be perfected in holiness, and in due time commence that eternal Sabbath, in which you shall rest from your labours, and your works follow you.

Study your prayer-book, that you may know how to perform your part in the public service; and endeavour to render such a spiritual worship in the Church, that you may thereby be prepared to join with angels and

archangels and all the company of heaven, in a liturgy more glorious than we can now comprehend.

My young readers, in a wicked and seducing world, your state will be truly dangerous, unless your mind is early fortified with religious principles, and animated with the spirit of piety, devotion and love. Rapid is the flight of time : soon you will be too old to learn the things which belong to your peace. Now is the precious season of treasuring up in your hearts "the wisdom that cometh from above." It is now that truths of a moral and religious nature, find their way most easily into the understanding, make the deepest impression on the memory, and take the most lasting hold of the affections.

Now is the season to lay apart all filthiness and superfluity of naughtiness, and to receive with meekness the engrafted word. Like those trees, which put forth the blossoms of fruit, before they display their leaves, may you, in your early bloom, put forth the tender fruit of Christian virtue ; which may God protect and bring to maturity.

Like young Samuel, learn to understand the voice of the Lord, and to serve him with the early prime of your life. Like young Timothy, seek to know the scriptures, that you may become wise unto salvation. Like the holy child Jesus, be subject to your parents ; and, while you increase in stature, endeavour to grow in wisdom and in grace. Then, should you be early plucked away by the hand of death, as a vernal rose from its parent stock, you will be removed from this dangerous world, and ranked among the flowers of the celestial paradise.

My young readers ! let me hope that you will be animated with a laudable zeal to promote the success of this publication ; and that, while you are perusing the lessons of the Youth's Repository, you will not fail to offer up fervent prayers, that God, by his grace, would enlighten your understandings, sanctify your hearts, and prosper this humble attempt to disseminate Christian knowledge, and encourage Christian virtue, in the minds of the rising generation.

LESSON III.

The Preacher's Picture of Old Age.

[Extracted from a work, entitled *The Book of Nature*, by the
Rev. WILLIAM JONES.]

IN the 12th chapter of *Ecclesiastes*, the preacher admonishes me to dedicate my youthful days to the service of my Creator, considering the evil days which are coming upon us, when all the faculties of our minds and bodies shall fail us under the infirmities of age. For then, as the preacher beautifully represents it to us, as in a glass or mirror, *the sun and the moon and the stars are darkened*; the superior powers, which rule in the body of man, as the heavenly luminaries do in the world; the understanding and reason, the imagination and the memory, are obscured, as when the clouds interpose between us and the lights of the firmament. In the earlier season of life, the clouds of affliction having poured down their rain, they pass away, and sunshine succeeds; but now the clouds *return after the rain*; old age itself is a continual sorrow, and there is no longer any hope of fair weather. *The keepers of the house*, the arms and hands which are made to guard and defend the body, begin to shake and tremble; and the strong men, the shoulders, where the strength of the body is placed, and which were once able to bear every weight, begin to stoop and bow themselves; and the grinders, the teeth, begin to fall away, and cease to do their work, because they are few. Also those that look out of the windows are darkened: the eyes, those windows of the body, through which we look at all things abroad as we look out from the windows of a house, become dim; and he

that uses them is as one who looketh out of a window in the night. *Then the doors are shut in the streets* ; difficulties and obstructions attend all the passages of the body, and digestion becomes weak when the *grinding is low*. The youthful and healthy sleep sound, and are apt to transgress by taking too much rest ; but the aged sleep with difficulty, and *rise up at the voice of the bird* ; they are ready to leave their disturbed rest at the crowing of the cock. *The daughters of music are brought low* : the voice falls and becomes hoarse ; the hearing is dull ; and the spirits, now less active than they used to be, are less affected by the powers of harmony ; and so sit in heaviness, hanging down their heads, as virgins drooping under the sorrow of captivity. Old age, being inactive and helpless, becomes *afraid of that which is high* ; it is fearful of climbing, because it is in danger of falling ; and being unfit to endure the hardness of fatigue and the shocks of a rough journey, the *fears which are in the way* discourage it from setting out. Then the *almond-tree flourishes* ; the hair of the head becomes white, as the early almond blossoms in the hard weather of winter, before the snows have left us : and even the *grasshopper becomes a burthen* ; the legs, once light and nimble to leap, as the legs of that insect, and which used with ease to bear the weight of the whole body, are now become a burthen, and can scarcely carry themselves ; and when the faculties thus fail, the *desire fails* along with them ; for nothing is desirable, when nothing can be enjoyed.

Such are the *evil days*, which come upon us when our youth is past, and prepare the way for that last and greatest evil of our death, when *man goeth to his long home*, and the *mourners go about the streets*, lamenting his departure. Then the

silver cord, the nerves whose coat is white and shining as a cord of silver, is loosed, and no longer do their office. The circulation of the blood stops at the heart, the fountain of life, as when a *pitcher*, which draws water, is broken at the well, or the watering *wheel*, circulating with its buckets, which it both fills and empties at the same time, is broken at the cistern. Thus do the vital motions all cease in death; and the *dust returns to the earth*, to become such as it was, before man was made out of it: and his immortal spirit returns unto God, the fountain of immortality, from whom it proceeded.

Let then the light of my understanding, while I have it, be employed in the search of truth, and let my memory be a treasury of all useful learning; let my hands labour while their strength lasts, and my shoulders be ready and patient under every burthen; let my mind be ever looking out through the windows of my body, to see and learn, while the day-light is with me. Let the daughters of music be employed in the praises of God, before they are brought low: let my diet be that of sobriety and temperance, that the doors may not be shut in the streets before the time: and when my sleep shall be less, let my meditation be more on God, and my latter end, and the things of eternity. As the *outward man decayeth*, let the *inward man be renewed day by day*; that when my spirit shall depart, it may return with joy to God that gave it, and I may at last find a habitation, which shall be subject to no decay, when this mortal shall put on immortality. Amen.

THE QUESTIONS.

Q. What does the preacher mean by the evil days?

A. The time of old age.

Q. How does he describe the infirmities of old age?

A. Under terms which are like those of a proverb or riddle.

Q. What is meant by the darkening of the sun, moon, and stars?

A. The failing of the understanding, judgment, and memory.

Q. What are the keepers of the house?

A. The arms and hands, which guard and defend the body.

Q. What are the *strong men*?

A. The shoulders, in which our chief strength lies.

Q. Who are they that look out of the windows?

A. The eyes.

Q. Which are the grinders?

A. The teeth which grind our food.

Q. Who are the daughters of music?

A. The voice which sings, and the ears that hear, and the spirits which are moved with music.

Q. What agrees to the almond tree, which blossoms in winter?

A. The hairs of the head, which turn white in old age.

Q. What is meant by the grasshopper?

A. The legs, which are light and active in youth, but become a burthen to themselves in old age.

Q. What means the breaking of the pitcher at the fountain, and the wheel at the cistern?

A. The stopping of the circulation at the heart, and the ceasing of the motion in the lungs.

Q. Where goes the body?

- A. To the dust out of which it was taken.
 Q. Where goes the spirit?
 A. To God that gave it.
 Q. What is the duty to be learned from all these considerations?
 A. To remember my Creator in the days of my youth.

THE TEXT.

See Ecclesiastes, Chap. xii. v. 1, 2, 3, 4, 5, 6, 7.

[After the children have read the lesson with close attention, let them exercise one another with the questions, and the texts.]

LESSON IV.

The Great Family.

[From the Rev. William Jones.]

GOD is my father, the Church is my mother; all Christian people are my brethren in Jesus Christ, who is the true Son of God. We all make one family under the same head, and the same Saviour; and the angels of heaven are comprehended within this family as well as the saints upon earth. It is called the Church; and I was born unto God, and made a member of it by baptism; as surely as I was made a member of this world by my birth from my natural parents. I do not belong to the Church by any right of nature, but only by the grace and calling of God.

If God is my father, I may depend upon his goodness and affection to me: but I must pray to him, as I make my wants known to my earthly parents. I must also expect that God will chastise and correct me for my faults; even as every wise father punisheth the child in whom he delighteth. How unhappy are those children, who are under

foolish parents, who keep them in ignorance, and ruin them with indulgence! God's children are not so left to themselves. Let me then be thankful when I am corrected in mercy; as a token of my adoption, and election to be a child of God.

If the church is my mother, who hath brought me forth to be an heir of glory; it is my duty to conform to her rules, that I may have the benefit of her ordinances.

If christian people are my brethren, it must be my duty to love them: and to bear in mind that wise advice of the good *Joseph* to his brethren, *see that ye fall not out by the way*. In our journey through life, we are under so many trials and afflictions, that it is both foolish and wicked for christian brethren to add to one another's troubles by strife and envying, by quarrelings and disputings.

Proud people are ashamed of their poor relations; but I must not be ashamed to own the poorest child in the family of God; who perhaps, after a laborious life of faith and patience, will be my superior in the kingdom of heaven. I am to remember that Jesus Christ, the head of this great and holy family, was made poor for my sake, and doth now hear the prayers and attend to the wants of the poorest christian. Who then am I, that I should dare to despise or neglect those of whom Jesus Christ is mindful? When I do them good, I must do it because they belong to Him; not to shew my own superiority, or to obtain the praises of men: and then all I do will be accepted, and I shall have treasure in heaven.

THE QUESTIONS.

Q. Who is your spiritual father?

A. God, the father of spirits.

B

Q. Who is your spiritual mother?

A. The church.

Q. Who are your brethren?

A. All christian people.

Q. How do they become such?

A. In Jesus Christ, who is the true Son of God, and the first-born of many brethren.

Q. When was you taken into this family?

A. When I was baptised.

Q. How far doth this great family extend?

A. It takes in the angels of heaven, and all saints departed.

Q. What must you do, if God is your father?

A. I must make my wants known to him in prayer, as children do.

Q. And what will God do as a father?

A. He will correct me in love and mercy, that my own will may not ruin me.

Q. What duty is required of you to the church?

A. To conform myself to her rules, that I may have the benefit of her sacraments.

Q. What duty is required toward your brethren?

A. To love and be at peace with them.

Q. Are you to be ashamed of poor christians?

A. No; we are all equal in the house of God.

Q. Why are you to do good to the poor?

A. Because they belong to Christ.

THE TEXTS.

Luke xi. 2. *Our father, which art in heaven.*

Gal. iv. 26. *But Jerusalem which is above is free, which is the mother of us all.*

Col. i. 2. *To the saints and faithful brethren in Christ.*

Eph. iii. 14. *The father of our Lord Jesus Christ, of whom the whole family in heaven and earth is named.*

Eph. i. 22. *And gave him to be head over all things to the church.*

Matt. vi. 6. *Pray to thy father.*

Rev. iii. 19. *As many as I love, I rebuke and chasten.*

Deut. viii. 5. *As a man chasteneth his son, so the Lord chasteneth thee.*

Matth. xviii. 17. *Hear the church.*

1 Pet. iii. 8. *Love as brethren.*

1 Cor. xii. 13. *We are all baptised into one body, whether we be bond or free.*

Mark. ix. 41. *Whosoever shall give you a cup of water to drink, in my name, because ye belong to Christ, verily I say unto you, he shall not lose his reward.*

LESSON V.

Water and the Spirit.

[From the Rev. William Jones.]

WHEN I wash my hands with water to make them clean, I should pray to God that he would be pleased to *make me a clean heart, and renew a right spirit within me.* The foulness of my hands is easily washed away, but I cannot wash the inward stain of sin from my soul, and give myself a clean heart. This is a second birth, and is no more in my own power than my first birth was.

God, who willeth that all sinners should be saved, sent out his Apostles to baptize all nations, with water and the Holy Ghost, without which they cannot enter into the kingdom of heaven.

In the temple of Solomon, there was a large bason, called a sea ; it was made of brass, to hold

water for the washing of those who came to worship. Under it there were the figures of twelve oxen; three of them looking each way, toward the four quarters of the heavens; to shew that baptism should be carried out into all the world, by the twelve ministers of Jesus Christ. They have brought it even unto me, and I have been washed in baptism, that I may be saved. But I may defile myself, and lose the benefit of it; as the swine when it is washed, returns again to its wallowing in the mire. As the swine delighteth to be unclean, so do some take pleasure in a dirty conscience. Such are not the better, but the worse for their baptism; they forfeit the wedding garment. The sheep and the lamb when they are washed, keep themselves pure. So must I, if I wish to continue in the fold with the sheep of Christ; who has promised to be my shepherd, to feed me in a green pasture, and to make me lie down beside the waters of comfort. He will appear again to separate the sheep from the goats, in the day of judgment; when I trust, of his mercy, he will set me on his right hand, and make me happy for ever in his own kingdom.

THE QUESTIONS.

Q. What doth the water of baptism wash away?

A. The stain of sin.

Q. But water cannot do this of itself?

A. No, it is an outward and visible sign of the Spirit of God.

Q. What did that brazen sea signify, which contained water for the purification of those who washed in the temple?

A. It shewed that baptism should be carried out from Judea to the four quarters of the world, that all nations might be baptised.

Q. What is the duty of those whom God hath washed from sin?

A. To keep themselves pure and unspotted.

Q. What would the swine do if it were washed?

A. It would turn again to wallow in the mire.

THE TEXTS.

Psal. li. 7. *Thou shalt wash me, and I shall be whiter than snow.*

2 Kings v. 10. *Wash in Jordan seven times, and thy flesh shall come again unto thee, and thou shalt be clean.*

1 Tim. v. 22. *Keep thyself pure.*

Jude 23. *Hating even the garment spotted by the flesh.*

LESSON VI.

The Beasts.

[From the Rev. William Jones.]

The ass hath very long ears, and yet he hath no sense of music, but brayeth with a frightful noise. He is obstinate and unruly, and will go his own way, even though he is severely beaten. The child, who will not be taught, is but little better; he has no delight in learning, but talketh of his own folly and disturbeth others with his noise.

The dog barketh all the night long, and thinks it no trouble to rob honest people of their rest.

The fox is a cunning thief: and men when they do not fear God, are crafty and deceitful. The wolf is cruel and blood-thirsty. As he devoureth the lamb, so do bad men oppress and tear the innocent and helpless.

The adder is a poisonous snake, and hath a forked double tongue: so do men speak lies and utter slander against their neighbours, when *the poison of asps is under their lips*. The devil, who deceiveth with lies, and would destroy all mankind, is the *old serpent*, who

brought death into the world by the venom of his bite. He would kill me, and all the children that are born, if God would let him; but Jesus Christ came to save us from his power, and to *destroy the works of the devil*.

Lord, thou hast made me a man for thy service: O let me not dishonour thy work, by turning myself into the likeness of some evil beast: Let me not be as the fox, who is a thief and a robber; let me never be cruel as a wolf to any of thy creatures; especially to my dear fellow creatures, and my dearer fellow Christians; but let me be harmless as the lamb; quiet and submissive as the sheep; that so I may be fit to live, and be fed in thy pasture, under the good shepherd, Jesus Christ. It is far better to be the poorest of his flock, than to be proud and cruel, as the lion or the tyger, who go about seeking what they may devour.

THE QUESTIONS.

Q. What is the child who will not learn?

A. An ass, which is ignorant and unruly.

Q. What are wicked men, who hurt and cheat others?

A. They are wolves, and foxes, and blood thirsty lions.

Q. What are ill-natured people, who trouble their neighbours, and rail at them?

A. They are dogs, who bark at every body.

Q. But what are good and peaceable people?

A. They are harmless sheep; and little children, under the grace of God, are innocent lambs.

Q. But what are liars?

A. They are snakes and vipers, with double tongues, and poison under their lips.

Q. Who is the good shepherd?

A. Jesus Christ.

THE TEXTS.

Prov. xxvi. 3. *A bridle for the ass, and a rod for the fool's back.* See also Job xi. 12.

Acts xx. 29. *Grievous wolves shall enter in among you, not sparing the flock.*

Luke xiii. 32. *Go tell that fox.*

Psal. x. 9. *He lieth in wait secretly, as a lion in his den, to catch the poor.*

Psal. xxii. 16. *Many dogs have compassed me about.*

Matt. x. 16. *I send you forth as sheep in the midst of wolves.*

Isa. xl. 11. *He shall gather the lambs with his arm, and carry them in his bosom.*

Mark x. 13, 16. *And they brought young children to him, and he took them up in his arms.*

Matt. iii. 7, *He said unto the Pharisees and Sadducees, O generation of vipers.*

Gen. iii. 14. *And the Lord God said unto the serpent, Thou art cursed above every beast of the field.*

Rev. xii. 9. *That old serpent, called the Devil and Satan.*

LESSON VII.

The Eel and the Lark.

[From the Rev. William Jones.]

The eel buries itself in the mud. What a poor nasty life it leads! The lark mounts up towards heaven, and delights itself with sweet music to the praise of its great Creator. Who would not wish to lead the life of a lark?

But then, the lark can work as well as sing; it is never idle: none of the good creatures of God are permitted to live and do nothing. It flies about to feed itself; and when the earth is covered with frost and snow in the winter, it runs about upon the cold ground, and takes great pains to find a small living to keep it from starving. In the summer it makes its nest, and brings up its young. All creatures submit with cheerfulness to the laws of God, but unruly man; who becomes his own tormentor by resisting them: for nothing can make us happy but the laws of God, which are all intended for that purpose. There are many very bad men, who

will neither feed their poor families, nor work for themselves, nor sing praises to God, but turn sottish and foolish, and bury themselves in the mud like the eel, or wallow in the mire like the swine. But God hath made me to be like the lark; to find my pleasure and my health in necessary business and profitable learning. What a sad thing it would be, if I should ever forsake the life of that little sweet innocent creature, to drown my senses in eating and drinking, or waste my precious time in sleep and idleness, or consume my substance with gaming and keeping ill company! Let me learn a better lesson from the little lark: for God hath made larks to teach us what we ought to be; and he hath made swine and wolves, and bats and owls, to teach us what we ought not to be. The lark loves the daylight; it sings before the sun rises; it is always busy and at work. But owls fly from the sun, and love darkness, and make a frightful hooting and screaming, which does not inspire us either with mirth or devotion, as the heavenly music of the lark doth; but rather fills the mind with terror and despair; and was thought of old to forebode some mischief or calamity.

THE QUESTIONS.

Q. How do the lives of wordly men differ from the lives of Christians?

A. As the life of the eel differs from the life of the lark.

Q. What is the delight of Christians?

A. To praise God.

Q. Does the lark spend all its time in praising God?

A. No, it labours for its living; and we also must do the necessary business of life.

Q. Are all creatures obedient to the Creator.

A. They all follow the laws he hath given them.

Q. What is the man who disobeys the laws of God?

A. A monster, unlike to all other creatures.

Q. For what end did God make the lark and dove?

A. To teach us what we ought to be.

Q. Why did he make owls, bats and swine?

A. To teach us what we ought not to be.

THE TEXTS.

Lev. xi. 12. *Whatsoever hath no fins or scales in the water, that shall be an abomination unto you.*

Psaln civ. 12. *Beside them shall the fowls of the air have their habitation, and sing among the branches.*

Jam. v. 13. *Is any merry? Let him sing Psalms.*

Lev. xi. 13. *These are they which ye shall have in abomination among the fowls—the owl and the bat.*

2 Pet. ii. 22. *The dog is turned to his own vomit again, and the sow that was washed, to her wallowing in the mire.*

LESSON VIII.

The Fading Flower.

[From the Rev. William Jones.]

TO day the flower bloweth, and spreadeth forth its leaves, and we admire its beauty, but its glory is short; for it soon fadeth, and falleth away to the ground. I am like this flower, frail and mortal; and I must not value myself for any thing I am, or any thing I have in this life: for if I were never so great and noble, I must fade as a flower, and be withered as the grass. Where are they now, who were once the great and the honourable of the earth? as the scythe cutteth down the grass, so hath death swept them away. But short-lived as the flower is, God provideth for it, and covereth it with raiment, such as Solomon in all his glory did not wear. Therefore, if God so clothe a fading flower, which is made but for a day, he will never neglect me, who am made for eternity. He will provide for all my bodily wants; and which is much more, he will cover my naked and sinful soul, that it may be fit to appear in his sight. He hath given to me in my baptism that best

robe, the robe of righteousness, which shall never change, but keep its glory like the sun which fadeth not. Lord grant that I may keep unspotted the garment thou hast put upon my soul; that, when I put off my body, I may still wear this best robe, and at length put on immortality both in body and soul, at the resurrection of the just. Blessed are the poor whom God hath clothed: but woe to the rich, if he hath sent them naked and empty away.

THE QUESTIONS.

Q. What is all the glory of man in this life?

A. It is a flower that fadeth.

Q. But what do you expect, when you consider the beautiful colours with which the flower is clothed?

A. That God, who clothed the flower finer than king Solomon, will also clothe me.

Q. What is the best robe that God putteth upon us?

A. Righteousness.

THE TEXTS.

1 Pet. i. 24. *All flesh is grass and all the glory of man is as the flower of grass.*

Matt. vi. 30. *If God so clothe the grass of the field, shall he not much more clothe you?*

Psal. cxxxii. 9. *Let thy priests be clothed with righteousness.*

LESSON IX.

The Address of Bishop PORTEUS to young persons immediately after Confirmation.

THE office of Confirmation is now over: but before you leave this place, I have a few words to say to you, to which I desire you will all pay

the most serious attention. Remember, I beseech you, every one of you, as long as you live, what has passed here this day. Think not that it is a mere formal, unmeaning ceremony, which extends not beyond the moment ; which may be forgotten as soon as it is over, and which can have no influence on your future condition either here or hereafter. On the contrary, it is one of the most awful, one of the most important, and, if it is not your own fault, one of the most useful acts of your whole lives. It is a solemn dedication of yourselves in this sacred place to God and to religion. It is a voluntary oblation of yourselves, your souls and bodies, at your first entrance into the world, at the first commencement of your rational life, to the service of your Maker and Redeemer. You have, in short, chosen this day whom you will serve ; you have chosen Christ for your Lord and Master ; you have, in the presence of God and of this congregation, professed yourselves his disciples ; you have vowed fidelity and allegiance to him ; you have promised to believe his doctrines and to obey his laws.

Take care then, every one of you, that you punctually fulfil these sacred engagements ; and be assured, that, upon your doing so, depend the whole comfort and happiness of your future lives, both in this world and the next. And that you may be enabled to do all this, you must frequently and fervently apply for the assistance of God's Holy Spirit ; you must never let the morning rise nor the evening close upon you, without addressing God in private prayer ; you must be constant in your attendance on the public service of the Church, on the Lord's Day, both morning and afternoon ; you must remember that God claims that day as *his own* and that he has stamped up-

on it a peculiar mark of sanctity, which you must never dare to violate by following your ordinary amusements, or ordinary occupations on that day, or by any act of levity, dissipation, profaneness and immorality.

And you must not only attend to the general duties of the Church, but must prepare yourselves, as soon as possible, for that most solemn rite of our religion, the Sacrament of the Lord's Supper : that supper, which Christ himself did almost with his dying breath command you to receive in remembrance of him. Above all things, let this consideration sink deep into your hearts, and be for ever present to your thoughts ; that this world is not the *only* one you have to live in ; but that after death you will pass into another, where you will be judged for every thing that you have thought, said, or done in this ; and according as you are found innocent or guilty by your Almighty Judge, you will, through the merits of your Redeemer, be rewarded with everlasting happiness, or, on the contrary, be doomed to never-ceasing misery.

Eternity, in short, with all its awful train of consequences, is now before you, and whether it shall be a happy or a miserable one, will in a great degree depend on the course you now take at your first setting out in the world ; for the habits you now form will determine your future character and conduct : the steps you now take will probably decide your doom for ever. Be resolved then at once, and Remember your Creator in the days of your youth. If you do, you may depend upon it, that your Creator will not forget you all the days of your life. He will look down upon you with an eye of uncommon favour and appro-

bation. He will bless and prosper you in all your honest designs and undertakings; will conduct you through the dangers, the difficulties, the distresses of this mortal scene, to a state of endless felicity hereafter; and in the meanwhile, like your blessed Master in the same period of life, you will be growing in wisdom, and in stature, and in favour both with God and man.

You may now depart to your respective homes, and may the blessing of God for ever rest upon you.

LESSON X.

True and false Wisdom contrasted.

[A Sermon for Youth.]

JAMES iii. 15—18.

- "This wisdom descendeth not from above; but is earthly, sensual, devilish.
- "For where envying and strife is, there is confusion, and every evil work.
- "But the wisdom that is from above is first pure, then peaceable, gentle, and easy to be entreated; full of mercy and good fruits; without partiality and without hypocrisy.
- "For the fruit of righteousness is sown in peace of them that make peace."

MANKIND may be divided into two classes; the one placing their chief good in the things of the present life; the other expecting it in the world to come. The one walk by sight, the other by faith. Each is accounted unwise by the oth-

er. Our Saviour decided the point that the children of this world are, *in their generation*, wiser than the children of light. But the wisdom sought after by the former is in kind far inferior to that pursued by the latter. And the reason is, that the wisdom of this world is built on a false principle, the supposition that this life comprises the whole of our existence. It is limited to the *earth*; it embraces only the objects of *sense*; it sanctions the pride of distinction, and of course leads to envying and strife; and it frequently degenerates into a malicious policy, which would obtain its ends by lying, slandering, and dishonest artifice. Our Apostle therefore brands it with the epithets, *earthly, sensual, devilish*. And he only gives its just character; as must be acknowledged by all who are conversant with the world. This wisdom is not from above. It is vile in its origin; short in its duration; unsatisfactory in its use; and fallacious in its end. The wisdom of this world is foolishness with God.

But there are some whose eyes have been opened to see that this world is but a vapour, which appeareth but for a little time, and then vanisheth; and that they are here on probation for a future state, endless in its duration, and complete in its enjoyments. They are therefore resolved to live in conformity to the gospel, which has brought life and immortality to light. The wisdom they seek after is perfect; embracing both worlds; and teaching so to pass through things temporal, as not finally to lose the things that are eternal.

This wisdom is not natural to man in his present state; it is from above; it is a good and perfect gift which cometh down from the Father of Lights. It is the guide of our life; our solace

in death ; and our passport to the realms of glory.

Ye disciples of Christ, who by a living faith, have admitted this heavenly principle into your bosom ; cherish it with all diligence, that you may “grow in wisdom and in grace.” And ye who are yet in darkness, open your hearts to discern the distinction between true and false wisdom. How blessed would be the effect of this discourse, should it be the means of enkindling in your youthful minds this heavenly wisdom ; a wisdom which, like the pillar of a cloud by day, and of fire by night, should lead you through the wilderness of this troublesome world to the promised rest !

That you may see clearly the difference between the true and the false wisdom, let us examine the characteristics of both, as set forth by the Apostle.

I. The wisdom that cometh not from above, is *earthly, sensual, devilish*. First ; it is earthly. Excluding a heavenly inheritance, it lays up treasures on earth, and binds down the heart upon what the eye covets. It makes men the servile devotees of mammon. They labour and toil, and defraud, and extort, and keenly study, to accumulate riches. The natural effect is strife and disquietude. After long drudgery and many vexatious losses, the man perhaps arrives at affluence ; but the happiness he pursued proves a phantom.—“Thou fool, this night thy soul is required of thee ;” whose then shall all these things be, for which thou hast sacrificed thine ease of body and peace of conscience. How much wiser to have laid up treasures in heaven ! But it is now too late.

Secondly ; this false wisdom is *sensual*. It is occupied in providing for the indulgence of *sense* ; of the carnal mind in opposition to the spirit or inner man. It teaches us to live like mere animals—creatures not having an immortal principle by which we are related to God and the world of spirits. The heavenly spark lies dormant and dead within us. It is buried under sensual gratifications—drunkenness, gluttony, lewdness, and the various kinds of licentiousness. “Let us eat and drink, for to-morrow we die. We shall be hereafter as though we had never been ; for the breath in our nostrils is a smoke, and our spirit shall vanish as the soft air. Come on, let us enjoy the good things that are present ; let us fill ourselves with costly wine and ointments ; and let no flower of the spring pass by us ; let us crown ourselves with rose buds before they be withered ; and let none of us go without his part of our voluptuousness.” This is the syren voice of false wisdom, which seduces thousands, and renders them deaf to the admonitions of conscience. Go on, then, ye gay devotees of pleasure, dance to the song of your charmer ; and follow through every maze of delight, the devices and desires of your own hearts ; but know ye, that for all these things God will surely bring you into judgment. The thought of a judgment to come is an ingredient which mars the cup of lawless pleasure. Add to this the evils which from the very constitution of nature result from licentiousness. How many begin the career of pleasure with such mad velocity, as soon to exhaust their strength, and break their constitution. Worn out, forsaken by their companions, and destitute of resources, they fall, never to rise again. How much wiser to have

run in the christian race, looking to the joy that is set before us, and panting for those rivers of pleasure which flow at the right hand of God.

The last characteristic of this false wisdom is, that it is *devilish*. The angels which kept not their first estate are called *devils*. The sin by which they fell was *pride*; Satan said, "I will be like the Most High:" and he was cast down. By the same temptation he succeeded with our first parents; "Ye shall be as gods, knowing good and evil." Thus *pride* was the sin of *devils*; and is one of the leading sins of human nature. The wisdom therefore, which is occupied in the pursuits of *pride*, *pomp*, and *ambition*, is justly called *devilish*. It is the spirit of *Belial*. It is the principle which prompted the sons of men to build the lofty tower of *Babel*; a work which terminated in the confusion of tongues. It is deceptive; it promises to exalt, and perhaps does so for a time; but it abases in the end. The rich man, who was clothed in purple and fine linnen, and fared sumptuously every day, little thought his end would be so wretched. It leads to contention; to disputes who shall be the greatest: and where envying and strife is, there is confusion and every evil work. O Lord, let not the foot of *pride* come nigh thy church, to disturb its peace, and to bring in the contention of tongues! Keep us meek and lowly in heart, "lest being lifted up with *pride* we fall into the condemnation of the devil."

We have seen, brethren, that the wisdom which is subservient to the lust of the flesh, the lust of the eye, and the *pride* of life, is a blind guide, which will never conduct us into the high way cast up for the people of God. Her path is at first

down a gentle declivity, covered with flowers, and affording many enchanting objects ; but she soon leads the gay traveller through thorny mazes, down craggy precipices, into dark vallies ; and at length hurries him down the steep pitch, where he is choked in the waters and drowned in perdition.

My dear young friends, from this false wisdom we turned away when, at our baptism, we "renounced the devil and all his works, the vain pomp and glory of the world, with all covetous desires of the same, and the sinful desires of the flesh ; and promised not to follow nor be led by them." In the stead of this false wisdom we embraced, by the profession of faith, the Gospel of our Lord Jesus Christ. This is the wisdom of God and the power of God unto salvation. It is a wisdom which regards the welfare of the whole of our existence, of the life that now is, as well as of that which is to come. It is this which makes us wise unto salvation ; it will guide our feet into the way of peace ; it came down from heaven and will conduct us thither—will exalt us to that high and holy place, where only true joys are to be found.

II. This wisdom that cometh from above, let us now examine in its several features, as set forth by our apostle.

It is first *pure*. It is free from any *mixture* of worldly principles ; it is not contaminated either with the lust of the flesh, the lust of the eye, or the pride of life. It leads to purity of heart ; to temperance, soberness, and chastity. It gives us the power of self-government. It overcomes the love of the world and the charms of filthy lucre. It frees us from the hard service of mammon ; and teaches us so to use the world as not to abuse

it. It kills the seeds of pride, envy, and malice: It teaches us that pride was not made for man; that we are fallen, sinful, unworthy creatures; and that we ought to humble ourselves before God in dust and ashes. In short, it teaches us to live soberly, righteously, and godly in this present world, under the full assurance of a better state of things hereafter, in the glorious presence of the Most High. Having no mixture of worldly principles, it is like pure gold that has been seven times tried in the furnace. It will endure. It is an incorruptible seed, springing up towards heaven, and bearing the fruit of immortality.

2. The wisdom that cometh from above is *peaceable*. It teaches us to acquaint ourselves with God and to be at peace with Him; and, as much as in us lies to live peaceably with all men. It is a principle of love and unity. It takes away all pride, covetousness, and sensuality; which are the great disturbers of peace. It teaches us not to render evil for evil, or railing for railing; but contrarywise, blessing, and to overcome evil with good. From whence come wars and fighting? Come they not from the lusts which war in our members? These troublesome and contentious passions, religion teaches us to subdue and to mortify; laying down a precept not less reasonable in itself than favourable to the peace of society; "thou shalt love thy neighbour as thyself." How pacific is the injunction of St. Paul; "In understanding be ye men, but in malice be ye children; be ye wise unto that which is good, but simple concerning evil." The spirit of the gospel is a spirit of innocence, love, and peace.

3. The wisdom that cometh from above is also *gentle*. It is an enemy to rashness and asperity of manners; to haughtiness of deportment, and

violence of temper and speech. It softens the passions, sweetens the temper, polishes the manners, and refines the heart. A long practice of the charities of social life enriches the soul with all goodness, meekness, and forbearance. This Christian disposition is the true principle of good manners and politeness; without it, all is artifice and deception. St. Paul mentions this virtue of gentleness among the fruits of the spirit; it is a pearl of great price; the ornament of social intercourse, the security of friendship, and the solace of human life.

4. The true wisdom is "easily intreated." We are not here to understand that weak facility of temper, which is easily led astray by the cajoling intreaties of the crafty and designing. It is a higher quality, which disposes men to yield to the persuasions of God's word, to the good counsel of our friends, to the cries of the needy, to the demands of civil society and the claims of ecclesiastical charity. It does not make men cold, and distant, and difficult of access; but affable and obliging; not easily provoked, but ready to forgive.

5. It is "full of mercy and good fruits." From this we learn that good works should proceed from the right motive. Mercy is the root; it springs up and yields good fruits. If we give to the poor that we may be seen of men, or to avoid being thought niggardly; our good fruits are not the produce of mercy; we act from a worldly wisdom, and the reward is contemptible; but he who only giveth a cup of cold water, from the right motive, shall in no wise lose his reward in heaven. Blessed are the merciful, for they shall obtain mercy. The true wisdom makes men *full*

of mercy and good fruits. They are not charitable by fits and spells ; but mercy dwells in them, occupying their whole heart, and making them abound in the labours of love, and the offices of humanity.

Lastly ; the wisdom that cometh from above is "without partiality and without hypocrisy." It is no respecter of persons ; makes no unreasonable distinctions on account of external appearances ; minds not high things, but condescends to men of low estate. Its love is without dissimulation ; teaching men rather to *be* than to *seem* good ; to avoid all sanctimonious looks, stiff peculiarities, and pious frauds ; and to shew, out of a good conversation, their works, with meekness of wisdom and a godly sincerity.

Such is the wisdom that cometh from above. It is the light of the world ; the salt of the earth ; the root of virtue ; the standard of moral purity ; the guide of life ; the safeguard of peace ; the ground work of gentleness and courtesy ; and the pillar and ground of present and future felicity.

You have now before you, my young friends, the false wisdom and the true ; on the one hand, you have life and good ; on the other death and evil. You are prepared, I trust to make a choice ; either to enjoy the pleasures of sin for a season, and then to sink into endless perdition ; or to lay in a good foundation for the time to come, that you may lay hold of eternal life, and at length rest in the fullness of joy.

Confine not, I beseech you, your views to this fallen, perishing world. Lift up your hearts and minds to the things which are above. Labour for the meat that endureth to everlasting life, and the *pleasures* which flow at God's right hand. Lay up

treasures in heaven, where they are safe and imperishable. Seek for the *honor* that cometh from God only, and cherish the hope of future glory among angels and archangels and all the company of heaven.

When wisdom entereth into thine heart, and knowledge is pleasant unto thy soul, discretion shall preserve thee, understanding shall keep thee: and thou shalt be quiet from the fear of evil. Then shall the *fruit* of righteousness, which has been matured in your own bosom, be sown in the hearts of others, and spring up into the abundance of peace.

Therefore, let the word of Christ dwell in you richly in all wisdom; that you may be delivered from this evil world, and be admitted into that celestial city, where "wisdom hath builded her house, hewn out her seven pillars, and furnished her table" with the choicest delights. There "with open face," we shall behold the effulgence of her glory, and be ravished with endless admiration. She will unfold to us the mysteries of time and the truths of eternity. Through an endless succession of ages upon ages, we shall be gaining fresh knowledge of the glory of God in the face of Jesus Christ, in whom are hid all the treasures of wisdom and knowledge.

While we are musing on these things, do not our hearts burn within us, and move us to speak with our tongue; "My soul is athirst for God, yea, even for the living God: when shall I come to appear before the presence of God, to behold the fair beauty of the Lord, and to be satisfied with the most excellent glory!"

A PRAYER.

And wherefore ONE? That he might seek a GODLY SEED.
Mal. ii. 15.

THOU, Lord, in the beginning, didst make the man and the woman to be ONE, that under the unity of the conjugal relation, a holy race might spring up before thee. With Thee is "the residue of the Spirit:" grant that thy church may be preserved in such perfect unity with her Divine Head, that she may train up "a godly seed," and bring many sons to glory. Grant that thy ministers may be inflamed with such holy zeal for thy church and household, that, by the aid of thy powerful grace, they may turn the heart of the fathers to the children, and the heart of the children to their fathers, lest thou come and smite the earth with a curse. Grant that all parents and children may love each other with a pure heart, fervently, and worship thee, the Father of spirits, in spirit and in truth. With Thee originates every holy desire to edify thy church, and when thou hast begun a good work, thou wilt perfect it unto the end: grant a rich blessing upon the labours of thy servants engaged in the christian education of youth. May "the wisdom which cometh from above" be truly taught, meekly received, and abundantly productive. Feed us, thine adopted children, with spiritual sustenance; and clothe us with white raiment, even the righteousness which is of God by faith. Strengthen us with might, by thy Spirit in the inner man, that we may be renewed in knowledge and in holiness after thine own image; fit us for those blessed mansions, where thy glory dwells; and in the fulness of time, admit us into that great and holy family in heaven, which thy Son hath redeemed from the earth, out of every nation, and kindred, and tongue, and which cease not day nor night, to sound forth thy praise. Hear us, we beseech thee, O Father, and grant our petitions, through the grace of our Lord Jesus Christ, thine only begotten Son. *Amen.*

NOTICES, &c.

The following testimony of the Rt. Rev. Bishop of Connecticut is with pleasure inserted.

"I have perused this pamphlet, and am fully of opinion that it contains a judicious collection of subjects, well adapted to answer the good intentions of the Editor.

ABRAHAM JARVIS."

The Editor of the *Youth's Repository* earnestly solicits the assistance of his clerical and lay brethren, both in supplying the matter and in promoting the diffusion of the work. Pieces composed after the pattern of the *third* and *fourth* lessons, or in the form of dialogue or catechism, and also short sermons on the first principles of Christianity, will be thankfully received.

As the *Youth's Repository* is designed for general circulation in this diocese, the Editor thinks proper to fill up the remainder of this page with ecclesiastical notices; for some of which he is indebted to the Rt. Rev. Bishop Jarvis.

Rev. *Philander Chase*, late minister of the Episcopal Church at New-Orleans, was instituted Rector of Christ-Church, Hartford, on the 2d of June 1812. On the same day, Rev. *Birdsey G. Noble* was ordained Deacon.

Rev. *Reuben Hubbard* was ordained Priest, and instituted Rector, in St. James' Church, Danbury, Aug. 31, 1812.

Rev. *Daniel Mc Donald* and Rev. *Frederick Holcomb* were ordained Priests, in Trinity-Church, New-Haven, December 20, 1812.

Rev. *Bela Hubbard*, D. D. Rector of Trinity-Church, New-Haven, departed this life, Dec 6th, 1812, in the 74th year of his age; much beloved, respected, and lamented.

Printed by OLIVER STEELE, for the Editor,
HENRY WHITLOCK.

New-Haven, March 1813.

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CONDITIONS
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The YOUTH'S REPOSITORY shall be published in numbers, each containing 24 pages 12mo; shall be printed on good paper with a good type; shall consist of not less than four, nor more than six numbers a year; and shall be delivered to subscribers at four pence half-penny, or one sixteenth of a dollar, per number—*Payable on delivery.* Where the Repository can be sent only by Mail, the postage must be paid by the Subscribers. Any person wishing to withdraw his subscription, may do it by giving six months' notice.

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New-Haven, March 25, 1813.

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South Corner of }
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